THE RELIEF SOCIETY MAGAZINE

Vol. XI OCTOBER, 1924 No. 10

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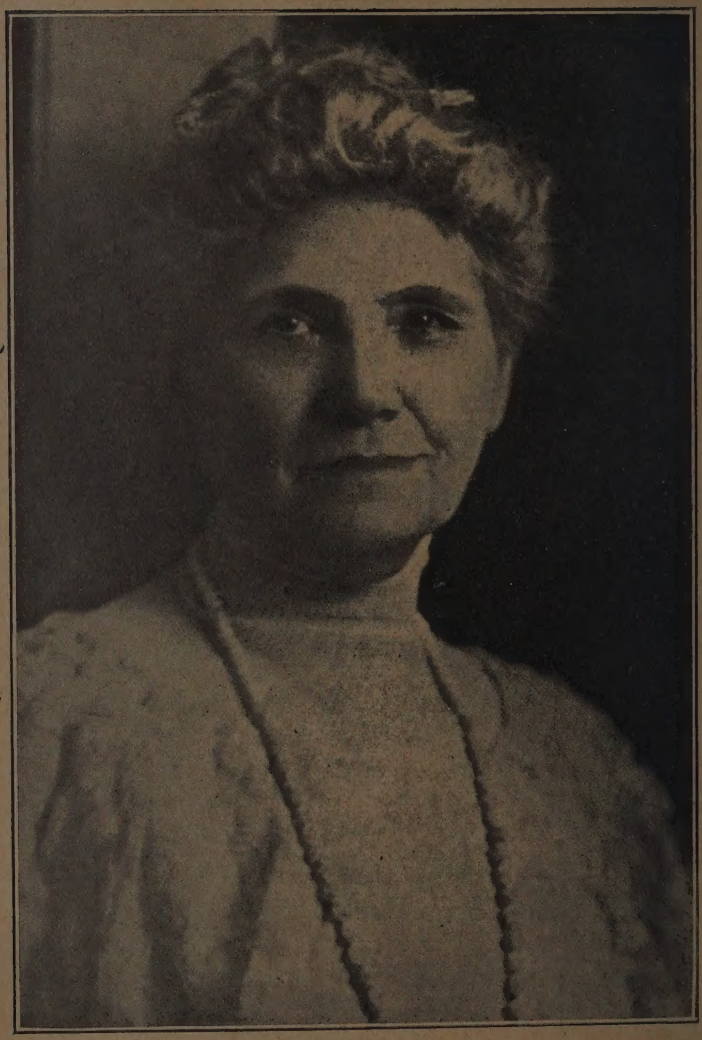
By Grace Ingles Frost

The promises of rejuvenate Spring,
Have each in turn been loyally fulfilled;
The foamy furrows that were erstwhile tilled
Have yielded bounteous harvest from the seed
That man had sown with care within their heart.
To answer his necessity of need.

Full well has Nature once more played her part,
And hung rich hues of purple, red and gold,
In token of her triumph, everywhere.
From mountain height and from the gleaming wold,
The myriad voices of the vibrant air,
Have joined her as her resting time draws near
In one superb, divine magnificat,
The swan song of her life unto the year.



ELIZABETH CLARIDGE McCUNE

THE

Relief Society Magazine

Vol. XI OCTOBER, 1924 No. 10

Elizabeth Claridge McCune

A Character Sketch.

By Augusta W. Grant.

This tribute to my friend, this intimate portrayal of her character, is not my personal view alone, but in the building of it are combined the tributes called forth by the personal appeal her life has made to friends far and near, from the head of the Church down, and from her family.

That her character was many-sided is shown by the responses made to the question, What to you was the outstanding characteristic of Sister McCune? These are some of the things contributed:

Her loyalty to her religion and family.
Her generosity.
Her sincerity, whole-heartedness.
Her humility.
Her justice.
The simplicity of her life.
Her unselfishness, cheerfulness, optimism.
Her self-sacrifice.
Her industry and frugality.
Her strength of character, independence.
Her *will* to do the right.

Undoubtedly the greatest thing in her life, that colored her whole existence, the thing that *was* life to her, was the gospel. There was no room in her soul for the slightest quiver of doubt as to its divinity and her ultimate destiny.

She was loyal to her family, and especially for her husband did she always express the most devoted love and loyalty.

Much can be said of her generosity in *big* things, as shown by one gift to the Church of her palatial home to be known as the McCune school of Music and Art; her support of missionaries

in the field; her numerous private charities and contributions, and last of all the bequest of $100.000 to the Church, to her relatives, and to her dear old-time friends.

In all these things her husband's influence must be counted, as it was through his hearty co-operation and liberality that she was able to do so much.

But there was seemingly a contradictory trait in her character that it was hard for some to understand, that was that they might call her unnecessarily economizing, but always on *herself*, be it remembered.

She seemed to take absolutely no pleasure in arraying herself in jewels and fine rainment, of which she might have had an unlimited supply, but rather she inclined to the other extreme, and we saw her usually in the plainest and most unpretentious things. I think this may have been due in great measure to her innate delicacy of feeling in not wanting to outdo her friends and associates, most of whom were not so favored by fortune.

Her husband has said that the greatest fault he could find with her was that she would not spend freely enough what he so lavishly bestowed upon her. Few husbands have this fault to complain of.

But the strenuous experiences, the rigid economy made necessary in her early pioneer life had so ingrained in her very being the principle of frugality that she could not tolerate the idea of spending for what she considered the extravagances of life.

Although in later life her "lines were cast in pleasant places," while she had all the advantages of extensive travel and sojourn in many lands, with the enjoyment of rare and beautiful things—she might have lived a life of idle luxury if she had so elected—but always her heart turned toward the homeland, to her Church and to her people. She loved the plain and common folk, the simple life; she loved to labor where the results would be for good, in the temple, among the people where she could minister as the humblest and most earnest Relief Society worker.

It has been said that she was an artist and an architect. She did love to plan and build and furnish a home, and she had many opportunities of exercising her creative powers along this line, from the adobe house she assisted her father in building to the humble cottage her husband took her to first, and gradually to something more pretentious until the acme of elegance and beauty was attained in the mansion that is now a monument to her name.

The McCune school of Music and Art is an appropriate name for this institution as it will foster not only music alone, but all the arts, and two beautiful and costly pieces of sculpture

that were presented with the house, Cleopatra and the blind Nydia, will form a nucleus around which our home artists may gather and add their own worthy products. The Church is already in possession of a number of these fine works.

But she longed for something simpler, more in accordance with the way she wished to spend her life. She disliked the corps of servants and really preferred to perform in her own home many duties that might have been delegated to others. She loved birds and flowers and all artistic things; she enjoyed serving a meal in the dainty and attractive way that was hers, and her house was immaculate always.

It was a pleasure to share her hospitality, and she seemed to enjoy entertaining her friends in her whole-hearted way.

And now her last effort in home-building stands just completed a pathetic reminder of our friend, a modest, attractive, small home, on a hill commanding a most beautiful view of the city, among her own people, and near the temple and the work she loved.

I see her now as she moved among us all her life, cheerful, helpful, optimistic always lively, good company, attracting all by her cheerful good nature, a leader, though not aggressive.

Her friends were chosen not for position or prestige, but for the qualities she recognized in them that she stood for herself, and her friendship once given meant that she was loyal and true to that friendship always.

One of her leading traits was her ever-present sense of humor. If anything funny ever hapened it always seemed to happen to Sister McCune. She could see the humorous side of any situation. She was one of the best story-tellers; no good point of a story was ever lost by her repeating it. She was a great mimic, a natural actress, and used to shine in the amateur theatricals of pioneer days.

She had some thrilling experiences, too, in her trips connected with her work on the General Boards, but nothing could daunt her courage and determination to perform her duty, night-rides on lonely roads, sitting up half the night waiting for trains, inconveniences, discomforts of all kinds, were counted as nothing, and her reports always came in tinged by the little sidelights of humor that she always found in everything.

This life was given to us for the purpose of gaining experience and certainly in the case of our friend this purpose was fully realized. The scope of her life was broad and its opportunities many, and that she responded to them worthily and fully is shown by the tributes offered her by those who knew her best.

A Happy Remembrance

By Lula Greene Richards

Sister Elizabeth Claridge McCune and myself became personally acquainted about the time of the dedication of the Salt Lake temple. From the first time we met we admired and appreciated each other. Both being early chosen as temple workers we had opportunities, for more than thirty years which we improved, of becoming well acquainted and much attached as congenial friends and co-workers in a great and far-reaching cause which was mutually dear to us.

It is unnecessary to repeat in this brief memento, eulogies on Sister McCune's devotion to the gospel and its saving principles. All who knew and loved her, and I think that includes all the temple workers with thousands of others, must realize her genuineness as a Latter-day Saint. The point I would make here is in relation to a very simple yet pleasing incident which occurred at or near the time of Sister McCune's farewell to the temple and her associates therein and all its loved environments, though none of us thought at the time that it was a final parting; but I think it was the last day of her services in the temple. We worked together, she and I. For some reason I was impressed in an unusual way with the extra care she seemed to take and her earnestness in all she said and did. As we finished one portion of our work and the two of us passed from one room into another, there came into my memory a couplet of an old familiar poem entitled, as I believe, "My Son's Wife." In my mind the lines were quickly transposed to suit the occasion, and placing my arm caressingly around the woman at my side I said to her,

"A sweeter woman ne'er drew breath
Than my dear friend, Elizabeth."

My companion returned my touch of love and with a warmth I had not anticipated responded to the sentiment I had expressed by saying,

"Thank you! Sister Lula, I appreciate that coming from you for I know your sincerity, and I want you to know your tender feelings toward me are reciprocated." Those were the last words passed between Sister McCune and myself until a day or two previous to her death.

I am glad I did not, for any reason, withold the expression of those loving thoughts, but that I handed to my sister that little "flower of affection" that day in the temple. The gentle response they brought forth will always be sweet to my soul when I think of Sister Elizabeth.

Why There Should be More Influence of Women in Our Legislature

Dr. Hugh Woodward, Brigham Young University

Because of certain developments that have taken place in modern civilization, society is being deprived of a very important type of thinking and feeling which is and has been essential to the development of man. Somebody is being deprived of this influence not so much because it is the desire of anyone, but because of certain specific habits of mind which have been developed. The type of thinking in question is that which has been carried on largely by the women of the world—an interest in humanistic values as contrasted with property values. In the early part of the race, a natural division of labor grew up between men and women. The home was not very well organized, family conditions were not as stable as they were later on, the care of the offspring naturally fell upon the mothers, rather than upon the fathers. As fatherhood became a branch of motherhood, man concerned himself with protecting the home from invasion and other destroying influences. Later on, as society developed, man naturally became interested in property and in property rights, while the home was the institution primarily concerned with the welfare of the child. Woman became the guardian of these humanistic interests and man became the guardian of property and protective interests. The child's education, its moral and religious teaching was cared for largely by the mother. She was concerned about its health, its play, its recreation, its food, etc. The man interested himself in lands, flocks herds and property rights. When governments were established they were established to take care of these property rights, and not the humanistic rights. Down until the beginning of our own democracy, no government interested itself in education, health, recreation, morals, or character. It has been estimated a number of times by the legal profession and other competent judges, that ninety-five per cent of all legislation in all governments, is for the protection or creation of property. The evil of this condition was not so evident as long as our homes were the centers of education, religious and moral training, and physical development; so long as our mothers were concerned wholly with these humanistic values. But modern civilization in all its complexity has changed this original and simple division of labor. The rise of the industrial system and the growth of the modern city have both tended to break up the unity of the original home. The extreme competition and strug-

gle for existence has made it necessary for the mother to become a wage earner to supplement the family budget. In fact, it has become so difficult to maintain standards of living set in this mass of population, that literally thousands of men have failed entirely to take on any responsibilty of the family life. Since there are about as many women as men, this means that at least an equal number of women must sustain their own life with an economic independence produced by their own ability. So chaotic has the family life become in our modern cities, that in millions of cases what family organizations do exist are failing to care properly for these humanistic values. Consequently the state has to take over many of the duties which were at one time taken care of in the homes. It has been compelled to concern itself with education of the child with proper recreational facilities; with the protection of the child from evil and destroying influences which would destroy the morals as well as the health. So evident are these changes to every one, that no one questions that one of the essential duties of the state is to take care of these very things, so the state has literally become the mother as well as the father and guardian of its citizens. But while the stake has assumed so many other responsibilities once cared for by the mothers of the race, the governments and legislative bodies continue to concern themselves with property and property rights. No one denies but that our legislature should spend much of their time caring for these humanistic values, but the same habit of mind that dominated the early legislative bodies in all governments, has continued to dominate the legislatures of our modern state.

It is as true today as it was two hundred years ago, that men think in terms of protection of property and property ownership. Since woman has not been into these councils, as civilization has changed, there has been a great lack of interest in the human side of life. This is not because man would have it so; it is not because man is opposed to woman making the greatest contribution of which she is capable, but it is because of habits that dominate the action of both men and women. Even women, on election day, demonstrate the fixed habit of the past—they will vote for most any grade of man and turn down the most capable woman. Men, too, while they subscribe to the idea of the beneficial effects of women's influence in our legislative bodies, on election day cast their votes for men.

Another set of habits which are even more detrimental than this habit of thinking that men only are capable of serving in governmental affairs, is the habit which becomes evident after these legislatures meet. Practically every platform today has a number of its planks dealing with humanistic values. They are values in which we are all interested and to which most everyone subscribes, but when the legislatures open, these problems are

relegated to positions of less importance and are preceded by bills dealing with lands, mines, and various phases of industry. In fact property instead of humanistic values receive the attention of our legislators. As a result, our legislatures go on, one after another, thinking how much they would like to do along these lines, but doing what they have always done—considering first the rights of property, and leaving little time for these newer things for which the state has recently assumed responsibility.

In every state in this union there are women who have demonstrated their ability to think and administer. If they were in our legislatures in sufficient number to get a reasonable hearing, their minds would go where they have always gone in the past—to the moral and physical health, to the education and development of the children of the state. A man who knows the situation very well said to the writer that "more than seventy-five per cent of all the social legislation that has gone on the books of Colorado was fostered by the organized influence of women." In fact, practically all the social legislation of the last twenty-five years has had behind it the hearts of the mothers of our nation. The child labor laws, the better hours of labor for women in industry, the better baby laws, the better health and sanitation laws and campaigns, the movement for parks and play-grounds, the eternal demand for greater educational advantages, all have been strongly urged by our mothers who have always been interested in these things. It is not that we need less interest in our property legislation with which man so persistently concerns himself, but it is that we need more social and humanistic legislation which woman is so thoroughly prepared by nature to foster. If we could overcome one persistent habit of mind, much would be done to solve this problem. The problem is that of electing to our legislatures, representatives all of one sex. These bodies should be divided into a reasonable balance by electing enough women to form centers of influnce sufficient to foster this type of legislation. We would make no less progress in our usual type of legislation, but would make infinitely more in matters of social legislation. Since the states are fast assuming the duties of fathers and mothers, as well as those of the protectors of its citizens, the feeling and thinking of our mothers must become a part of our law making bodies.

Just a Woman

By Elsie E. Barrett

I know a woman, oh! so well,
Just listen while this tale I tell,
  Of things she's done.
She's not as cruel as it seems,
But still her face with conquest beams:
  Of fear there's none!

I've seen her do a lot of things
That to my heart a sadness brings
  Beyond recall!
I saw her strike a match—how rude!
And then she struck an attitude:
  There was no stall!

She beat some eggs, till they turned white,
Then pounded meat, with all her might!
  Oh! it was sad.
She whipped the cream till it was stiff
And paddled butter cried, "O biff!"
  It was so mad!

She scratched a letter, licked the stamps,
Then squeezed a dollar, gave it cramps:
  The eagle yelled!
She wasn't satisfied with that,
So squeezed a lemon good and flat!
  She seemed compelled—

To whip, to rap, to beat and mash,
'Till all were jumbled in a hash:
  Oh! what a rush!
She scraped the skins from off the face
Of new potatoes—with good grace:
  Her face aflush!

And then she cut out all their eyes,
As though she was a surgeon wise:
  The law she mocks!
At last she was all out of breath,
And sat her down as pale as death;
  To darn the socks!

  If we but knew—
I said I knew this woman well,
And this queer tale you've heard me tell
  Is nothing new!
She does these things most every day,
Without one single bit of pay;

EDITORIAL

Entered as second-class matter at the Post Office, Salt Lake City, Utah
Motto—Charity Never Faileth

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Woman's Sphere Broadens

Women are concious of the fact that the scope of their power has been increased through the granting of the franchise. Everything points to the fact that more and more women will assume larger responsibilities away from the home, which does not, of course, intimate that they are expecting to relinquish their place in the home as the presiding genius.

More than ever before the influence of woman has been felt in the national political conventions of our country, and reports reach us that there is every reason to be proud of the women who were at those conventions. From a gentleman whose affiliation with the Republican party, and who was a visitor at the Democratic national convention, we learn that the addresses delivered by the Democratic women before the convention, were appropriate, well prepared, well delivered, and within the time limit. From a lady who is affiliated with the Democratic party and who was a visitor at the Republican convention we hear an equally flattering report of the conduct of Republican women. This must be a source of pride to all women.

We trust that wherever women are entrusted with responsibility they will so conduct themselves that they will win the admiration of those whose admiration is worth their having. We trust that the ability that women bring to their work will establish them

in the minds of all generous, well-meaning people who welcome a real contribution, no matter from what source it comes. Women are doing a vast amount of social welfare work in the world, and because of this they have information relating to conditions in society that should prove valuable in the framing of state and national laws.

The Associate Editor's Furlough

As this issue of the *Magazine* goes to press, the associate editor is leaving the office for a furlough of twelve months abroad, yet she is in no sense leaving the *Magazine*. Much time has been devoted to the periodical during the summer months and while we are abroad we shall continue to make contributions to its editorial page and other columns.

It is our sincere desire that whatever we partake of and enjoy the readers of the *Magazine* shall, as far as possible, also partake of and enjoy. In due course of time we shall furnish the *Magazine* with a series of articles entitled "The Editor Abroad" or "Travel in Europe," which will enable our readers to follow us in our sojourn which we hope will be profitable and delightful throughout. We are going abroad for the sole purpose of enrichment which, of course, guarantees enrichment of the *Magazine*. We feel that it is not too much to say that one angle of our leave of absence that appeals to us very much is in the fact that we shall be able to collect material, far and near, that will make for a broader and better *Magazine*.

Assistant Attorney General Mabel Walker Willebrandt on Law Enforcement in America

In this issue of the *Magazine* we have had the good fortune to publish an article on law enforcement in the state of Massachusetts by Mabel Walker Willebrandt, U. S. Assistant Attorney General. It is one of the best addresses on law enforcement that we have seen during the period of stress through which we are now passing.

In this address Mrs. Willebrandt says, "There are two heedless groups that destroy reverence for law in America. They are the 'upper crust' and the 'dregs' of American life; the families of wealth and standing, who feel that they are above the law, and

the immigrant agitator who skulks beneath, seeking to undermine it from below."

We think that this statement, on the part of the Assistant Attorney General, will not be a very great surprise to persons interested in this phase of our social life. The middle class has always been the backbone of society, and even the casual observer may note the fact Mrs. Willebrandt draws attention to, in relation to the trend of crime in America. As we dictate this editorial, the trial of Leopold and Loeb is in progress in the city of Chicago. Within the year we have been reminded once again that Harry Thaw is of the wealthy criminal class, and two years ago the newspapers of the city of New York were fairly captured by the proceedings of the trial of a young criminal by the name of Ward, the son of a wealthy baker of New York. Those of wealthy families who are charged with crime are always played up in a conspicuous manner in the newspapers, yet the majority of our criminals are of the "dregs" of the country, as Mrs. Willebrandt pleases to call them.

"It is a strange paradox," says Mrs. Willebrandt, "that America, which stands out in relief against the background of all the countries of the world as offering the greatest liberty and greatest business opportunities, at the same time should have the greatest percentage of crime."

It is a distinct disappointment to those who are filled with loyalty for our great republic and for our national ideals that this should be true. It is the business of the great law abiding middle classes to do whatever is in their power to reduce crime. Let it not forever be said that America leads the world in crime.

Age and Youth

By Bertha A. Kleinman

A sear leaf severed, winter stained and rusted,
A wilted shard that yesterday was gold,
A feeble tread adown the dim steps groping,
A-faint, a-weared—this is to be old.

A pulsing vine amid the dank stalks clinging,
Anon the impress of celestial day—
Each tendril blade uplifting to fruition,
Nor doubt betiding—this is youth for aye!

National Conference of Social Workers

The fifty-first annual meeting of the National Conference of Social Work met in Toronto, Canada, June 25 to July 2, 1924. The attendance was large as usual, with between 3,000 and 4,000 delegates present, and the interest was keen throughout the week.

Utah was well represented at the conference, there being in attendance the following delegates: Mrs. Louise Y. Robison and Mrs. Amy Brown Lyman, of the General Board of Relief Society; Miss A. A. Buffington and Miss Kate Williams, of the Charity Organization Society; Mr. Arthur L. Beeley, of the Y. M. M. I. A. General Board, who is now in attendance at Chicago University; the Rev. Mr. Carver and wife, of Ogden; Judge C. R. Bradford of the Juvenile Court. The group of delegates who had gone from Utah was augmented by President and Mrs. Joseph Quinney of the Canadian mission, and about twenty-five missionaries, men and women who are working in the Canadian mission.

The Utah delegation had gone to Toronto with an invitation to the conference to hold its next annual meeting in Salt Lake City, and so conspicious and effective was the work of the delegates that the meeting was lost to Denver by only a narrow margin. The efforts of the Utah group in the interest of securing the meeting received much favorable comment and after the stereoptican pictures of Salt Lake and Utah scenery were shown at the close of one of the evening sessions to three thousand people, the Utah delegation was beseiged with inquiries and a general desire was expressed to bring the conference to Utah in the near future.

The National Conference of Social Work is fifty-one years old. It began as a part of the American Social Science Association in 1874. The first meeting was attended by only the secretaries of three state boards of charities, and at the 1924 conference there were nearly four thousand in attendance. The object of the conference is to facilitate discussion of problems and methods of practical human improvement; to increase the efficiency of public and private agencies and institutions devoted to this cause; and to disseminate information with respect to welfare work. The conference consists of ten permanent divisions as follows: Children, Delinquents and Correction, Health, Public Agencies and Institutions, The Family, Industrial and Economic Problems, The Local Community, Organization of Social Forces, Public Officials

and Administration and Immigration. The officers consist of a president and three vice-presidents, elected annually, and a general secretary whose office is permanent. The general secretary is a paid worker and manages all the details of the organization. After the election of officers each year, chairmen are appointed by the executive officers for each of the divisions. These chairmen choose their own committee members with the approval of the executive committee, and immediately make tentative outlines for the program for the next year's conference. The president of the 1924 conference was Miss Grace Abbott, director of the Children's Bureau at Washington, D. C. In her opening address she made a plea for normal opportunities for all American children. The delegates to the conference are specialists in every phase of social and welfare work. The speakers are men and women of national and international repute, including professors from the great universities, philosophers, government experts, and social workers, representing all types of social welfare. Among the many noted speakers, at the 1924 meeting, were a number of women, the foremost of whom are: Miss Grace Abbott, Miss Edith Abbott, Miss Jane Addams, and Mrs. Mabel W. Willebrandt, United States assistant attorney-general.

Over sixty meetings were held in the ten divisions, and the subject of health, physical and mental, received much emphasis, as did also the subject of law enforcement. In every section pleas were made for greater interest in human life, and particularly the conservation of the youth. The importance of normal living conditions and of opportunities for the young were featured, and social workers were urged to institute preventive programs, through education and legislation, as well as to give attention to present needs and distress

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"The service for the weak and heavy laden, for the least amongst our brothers, is not a sentimental ideal, but a law of life on which, in the end even self preservation depends."—Dr. Alice Salomon.

MRS. MABEL WALKER WILLEBRANDT

Assistant United States Attorney General

Mrs. Mabel Walker Willebrandt

Alice Louise Reynolds

English, Welsh, French, and German blood mingle in the veins of Mrs. Willebrandt. Her maternal ancestors are the Harwicks, Eatons, and Altons, of New York state, where these families have resided for several generations. Her father's ancestors all came from Pennsylvania and Tennessee. On both sides her people have been either farmers or teachers. A rather unusual number of her ancestors were college professors in the early colleges of the New England states.

Her maternal grandfather, Thomas P. Eaton, served with the Seventh Missouri Cavalry in the Civil War. Twice he was discharged from service because of disabilities, but each time on his recovery he again volunteered, so that he was found in service at the end of the war, having taken part in the battle of Pea Ridge.

Both Mrs. Willebrandt's mother and father were school teachers in Putnam and Mercer counties, Missouri. They were married in Stevens county, Kansas, where Mrs. Willebrandt was born on a homestead near Woodsdale, a point near what was then known as the Panhandle of Texas.

On July 25, 1888, the Haystack Massacre occurred, which resulted in the shooting of Sheriff Cross and his posse of twelve men, including Cyrus W. Eaton, an uncle of Mrs. Willebrandt. Mrs. Willebrandt's father, D. W. Walker, was so much disturbed over the massacre that he determined to leave that part of the country. He moved with his wife and daughter, who was then a small child, to Lucerne, Missouri, where he bought and published the *Lucerne Standard* and served as postmaster.

When Oklahoma was opened, Mr. Walker with his wife and child, drove in a covered prarie schooner from Missouri to Oklahoma. For the second time he engaged in newspaper work, this time at Blackwell, his publication being known as the *Blackwell Times.*

When Mabel reached her thirteenth year, her father, desiring better school advantages for her, moved the family to Kansas City, Missouri. Her parents took very much interest in her education and stimulated her intellectual growth a great deal by keeping good books and magazines before her. Her life on the farm seems to have taken root in her life for she has always been a keen observer and lover of nature. As she was only a child, she desired conpanionship, and so her parents took into their home two other girls, treating them in all respects as her sisters.

When she was thirteen years of age she had her first experience in a grammar school, the Humboldt School in Kansas City, Missouri, from which she was graduated in a little less than a year and entered a manual training school, in Kansas City. Later with her foster sister, Maude Hubbard, she entered Park college, Parkville, Missouri, and her parents moved to Michigan, where they opened the Buckley Bank in the new lumber town of Buckley, Michigan, at which place they resided until 1919, when they moved to a ranch on which they now live, near San Gabriel, California.

Due to the illness of her foster sister, Mrs. Willebrandt left Park College and began teaching in Buckley, Michigan. She attended Ferris Institute, at Grand Rapids, Michigan, a private school of former Governor Ferris, of Michigan.

In 1910, she married A. F. Willebrandt, a high school principal of Buckley, Michigan, and, because of his broken health, she thereafter moved to Tempe, Arizona. She graduated from normal school and the following year took the principalship of the Buena Park Grammar school, near Los Angeles, California. Later she was principal of the Lincoln Park school, in South Pasadena, during which time she pursued her studies of law in the University of Southern California from which University she received the degree of LL. B., and later the graduate degree of LL. M.

In 1915 James A. Pope was made public defender for the city of Los Angeles, and Mrs. Willebrandt at that time, at his recommendation, started the first organized plan of defense of women charged with crime, by a woman attorney in any city in the United States. This work which was purely voluntary at first, was later incorporated as part of the city's method of handling women offenders. In the course of her duties, Mrs. Willebrandt found time to befriend and legally represent something over 2,000 woman accused of various crimes, and most valuable of all obtained a first hand knowledge and study of the social crimes of prostitution and poverty.

Immediately after graduation Mrs. Willebrandt opened law offices in the Douglas building, Los Angeles, California, and has steadily won success at the bar and increased respect from the attorneys and judges of Los Angeles. Nothing spectacular has marked her legal attainments, but steady growth in practice and success at the bar has followed earnest effort and diligent application. She has always worked fifteen to eighteen hours per day. She has found time, however, to participate in the woman's clubs and civic activities, serving as chairman of legislation of the Friday Morning Club, of Los Angeles, having eighteen hundred members, and being classed as the formost woman's club of the city.

One year chairman of legislation of the Los Angeles County Business and Federal and Professional Women's Federation.

Chairman of Legislation of the College Women's Club of Los Angeles.

For two years chairman of legislation of the Los Angeles County Federation of Women's Clubs, numbering 22,000 women.

President of the Women Lawyers' Club of Los Angeles one year.

President of the Professional Women's Club of Los Angeles, a well respected and established club composed of the women who are practicing physicians, attorneys and dentists of the city.

Vice President of the Legislative Council for 1920-1921, and Delegate to the Legislature to present the bill sponsored by the woman's organizations of the state.

For five years a member of the Los Angeles County Bar Association, and of the California State Bar Association, she is one of the members from the Los Angeles County Bar Association on the Committee on Unlawful Practice of Law. Is one of the most active committee of the bar association and succeeded last year in passing a law curtailing illegal practices. In 1920 she was one of the delegates from the Los Angeles County Bar Association to the state convention.

During the war Mrs. Willebrandt was Chairman of the Legal Advisory Board for District No. 11, in Los Angeles, the second largest district in the city, where she did yoeman service, almost day and night, during the draft period, thirty attorneys serving with her and under her direction.

She has no particular sports that she indulges in, never having had time to pursue them regularly, but is extremely fond of mountain climbing and all outdoor life. During Summer vacations she has explored many remote and somewhat inaccessible portions of the California Rockies starting with no guide but a compass, a miners equipment, burrow and one or two women companions.

She has always been a Republican in politics and is now a member of the Republican State Central Committee of California.

On the 27th of August, 1921, Mrs. Willebrandt was appointed Assistant Attorney General of the United States. The Attorney General placed her in charge of a division of the Department of Justice. All questions of policy, appeals and directions to the United States attorneys pass through her hands and she has general supervision and charge of all litigation arising in the 88 Federal districts of the United States and island processions under the following laws:

1. Taxation, other than customers, such as:
   (a) Income tax.
   (b) Estate tax.

(c) Tax on admissions and dues.
(d) Excise taxes.

2. All matters arrising under the National Prohibition act.
3. Indian liquor laws.
4. All matters pertaining to the importations, exportations, transportation, manufacture, and traffic of liquor and other liquor statutes.
5. Customs and admiralty statutes as applied to liquor.
6. Prisons.
7. Requests from the President or members of the Cabinet for opinions on interpretation of law, on all matters relating to the foregoing subjects.

Mrs. Willebrandt was admitted to practice before the United States Supreme Court on motion of Attorney-General Harry M. Daughtery, October 3, 1921.

It is not right that any man should be in bondage one to another. And for this purpose have I established the constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood. Doc. and Cov. Sec. 101:79.

We believe that governments were instituted of God for the benefit of man, and that he holds men accountable for their acts in relation to them, either in making laws or administering them, for the good and safety of society. Doc. and Cov. Sec. 134:1.

Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land. Doc. and Cov. Sec. 28:21.

Law and Order in Business

Remarks before the Boston Chamber of Commerce, by Mrs. Mabel Walker Willebrandt Assistant Attorney General, November, 2, 1923

Probably what I have to say to you today will not be popular. It is conceivable that no one in this room will like it. All I ask is that everyone give it respectful consideration and the courtesy of passing thought.

Let me, however, emphasize that these remarks are not made in the interest of any "milk and water" moral appeal. They arise from an abiding conviction developed in me by an intense and somewhat extended experience with the forces of lawlessness —a conviction of the importance to American social life and to the stability of American business of the observance of and respect for law and the Constitution.

I am not coming before you as an advocate of prohibition. I believe in prohibition and the Eighteenth amendment because it is the policy of my country and this country has never embarked upon an enterprise which she has abandoned, nor has she ever taken up the difficult tasks attendant upon any new governmental undertaking in a two-faced or half-hearted manner. Nor, as I view it, should any sworn officer of either the Federal or State governments enforce any law with mental reservations, particularly a law which is under attack as the Prohibition statutes are!

It has been well said that the principle of authority in government is the keystone of civilization. In the rise of ancient and transitory civilizations, it is a significant fact that so long as the principle of authority by which the state was preserved resided in the will of emperor, dictator, or king, its culture and learning, however brilliant, lit but for a meteoric moment the engulfing waves of lawlessness and anarchy. As nations have grown stable, the principle of authority in their governments has left the uncertain realm of the monarch's will to be imbedded in more permanent statutory enactments.

The principle of authority in American government—the keystone of our western civilization—is *law under the Constitution.* On the preservation of the Constitution of the United States, obedience to it, and to the laws of every state, rest the safety of our property and human rights, our American institutions, and our cherished western liberty.

The growth and stability of business is in direct proportion

to the increasing obedience of the people to the laws of the State and Nation. In primitive society, business enterprises such as we conceive today were unknown. A man had what he personally could hoard. Airplanes, that conquer distances and the heights of the atmosphere about us; ocean liners, that regularly plow the waves between continents; great dams, that conserve water to turn arid regions into fertile fields; factories, that give work to thousands, and which supply the needs of food and clothing for vast surrounding areas; systems of railroads, that distribute the products of these factories and exchange those of one region with another, and the countless other manifestations of our complex business lives of today, have developed because laws were made and enforced to govern the conduct of man in these relationships.

It is a strange paradox that America which stands out in relief against the background of all the countries of the world as offering the greatest liberty, and the greatest business opportunities, at the same time should have the largest percentage of crime. And the increase and contagion from that crime endangers our business life today, for we could continue to grow great and to maintain our business stability and to protect the development of our factories and our public improvements, in the face of a large amount of lawlessness, only so long as our population was sparse.

In recent years the business men of America have come to realize that the perpetuation of our liberal institutions and our business expansion is only possible if we safeguard the legal structure upon which those institutions are built.

The problem today is not so much to enforce the law as it is to instill respect and voluntary obedience for law. There are two heedless groups that destroy reverence for law in America. They are the "uppermost" and the "dregs" of American life; the families of wealth and standing who feel that they are above the law, and the immigrant agitator who skulks beneath, seeking to undermine it from below!

What this country needs today more than anything else to save it from the lawlessness from our tide of emigration and the thoughtless shirker of civic responsibility of our "best families" is a new view of peace patriotism; patriots who view their duty to stand by laws enacted by this nation whether they like the law or not as a sacred trust, and who hold honor above riches or social fads. We need men who regard the laws of this country as the foundations of its business life; who refuse to spend their time quibbling as to whether they would have laid this or that stone in the foundation differently; and they refuse thereby to tear down the foundation because of different theories concerning its construction. We need men who obey the law themselves

first, and demand its obedience on the part of others. Such men as this are found today among the common people of this country; the sons and the grandsons and the great grandsons of emigrants who came here to find for themselves and to make for posterity a real liberty under law. Such citizens do not go after the shibboleth of personal liberty, and seek to find in it an excuse for evading a legal duty.

The real responsibility for developing respect for law rests with the business men and women of the community, because they have their roots steadily growing in that locality and in combination they are all-powerful. You are such a group.

Do you want an honest police force? One that joins hands with the federal government and cooperates to rid this country of lawlessness? You can have it! Do you want your police force to function and bear their full share of responsibility in making law violation a terror in the community? If the police magistrates hear your voice they will respond. Do you want the safety and welfare of your business enterprises to rest upon the whim of a political henchman, in a certain ward of this city, with whom you have to keep on good terms? Or do you prefer to develop your financial enterprises under the law respecting its mandates, and expecting and demanding only an honest deal from it in your legal involvements? It rests with you. You cannot evade the issue. If you desire decency in government, but fail as business men to compel it, corruption will appear. Governments, like other fine institutions, must be watched. The institution won't run itself. If you want a government you don't have to watch and work and pray for, then you'd better seek anarchy. Otherwise get out the business men's pruning knife, the best instrument known to a republican form of government, for weeding out corruption!

You cannot do so by spending all of your time in your business office thinking only of money, while others tamper with the foundation upon which your wealth is built. You have got to look to the administration of your city gvernment; you have got to make the choice of whether you want to curry favor with the professional politician of each succeeding regime or whether you prefer to be represented by a man from whom no one dares to seek improper favors.

The prohibition situation in your state is bad. It is peculiarly entrenched in an unfortunate attitude of distrust and defiance and resentment, ignorantly indulged in by some of your best families. Your city has a large foreign population. Those ignorant foreigners are not to blame so much if they make their living by lawless means when they see the men in whose blood runs the very sap of American traditions defy the Eighteenth amendment to the Constitution.

Can you expect an immigrant to obey the laws of property rights, and those governing business stability, if he sees you choose others that you want to disobey? If you drink at your luxurious clubs; if you permit your sworn representatives to replenish their stocks of liquor from bootleggers' ware, can you expect the foreigner within our gates not to turn bootlegger to supply such demand? And, having early learned the lesson of skulking beneath the structure of one American law and the Constitution, and having learned the lesson in his bootleg enterprise of bribing its sworn defenders, do you believe your home and your business can long be safe from his organized attack?

The opponents of the Eighteenth amendment have given such aid and comfort to the illicit peddler of intoxicants, and have met him with such eager patronage that he has grown to be a social menace.

He pays no tax. Why should legitimate business be taxed to the breaking point to support the forces of law and order and these fellows amass fortunes within a few months on which no business tax or income is paid? It upsets the uniform application of taxation burdens. It is causing a crop of millionaires with no culture or social background except outlawry who are buying into our best communities and clubs. That is the greatest social menace bootlegging presents and one reason why the bootlegger must go.

He would make our government, known for its determination and grit, a laughing stock among the nations of the world. Europe is watching our great experiment. European observers seldom extend their investigations further than cities in the eastern states, where comparative statistics already tell a story about the number of criminals we harbor or fail to catch.

I'll tell you I am unwilling to have England, France, or any of Europe, say America started something she couldn't finish, or that our prohibition policy is a hypocritical declaration, and the Constitution of the United States is but a whited sepulchre of high-sounding but hollow guarantees. And that's what Europe is bound to say unless we gird up our loins and stop shilly shallying on the question of prohibition enforcement, feeling in our hearts that the fellow who cries, "Pst, a drink, $10, please," is, after all a kind of *necessary* chap!

As Americans we wouldn't ordinarily patronize the peddler who sells stolen or smuggled goods—yet how about a bootlegger's wares?

Liquor is expensive; we love to have our friends feel we can afford it. We dislike being bossed by reformers; so we say let's declare our independence by breaking "their law!"

Catering to such emotions keeps the bootlegger flourishing,

but I am certain that the time is coming, and is not far distant, when every public official, and every respectable person, will refuse to patronize the bootlegger and thereby illicitly contribute to the maintenance of forgery, smuggling and robbery, if he, himself, holds himself above theft and fraud.

Our lawless element is largely recruited from the foreigner whose habits of life were moulded in superstition and oppression. He is used to the idea that public officials collect grafts; he came to this land of promise to get rich—fabulously rich quickly. Bootlegging liquor or narcotics offers him the opportunity of which he dreamed. And we let him think that such is America!

No nation ever has voluntarily exposed herself to greater obstacles in the way of establishing uniform respect for her government. And yet these very obstacles can by America be made into opportunities. I sometimes wonder if any of these European countries, engaged now in speculating whether we can succeed or will fail in the task of enforcing the new and to them a revolutionary national policy of moral reform, could have maintained their governments, and the patriotic devotion of their citizens, if over their border poured every year hundreds of thousands of wandering foreigners who spoke different languages and whose experience with governmental authority had engendered only distrust and fear.

How stirring it is to realize that in spite of these difficulties we have survived every crisis, and produced a people that, for intelligence, energy and patriotism, can be matched by none. The war proved that we were homogeneous, too, in one respect—devotion to America.

In the face of such knowledge I refuse to believe that the Congress of these United States has passed, or will ever pass, a law that cannot be enforced! I refuse to entertain the view that in a single state there can long exist an officer, high or low, who will undermine the Constitution or the laws of his country by indifference or disregard. For I am confident there is a spiritual force back of this Union that challenges the faith and devotion of each citizen to its authoritative enactments.

The American Prison Association Congress

By Katherine Palm, Secretary Social Welfare League, Salt Lake City

The Fifty-fourth annual Congress of the American Prison Association convened at the Hotel Utah, in Salt Lake City, August 15, 1924.

The objects of the Association are as follows:

1. The improvement of laws in relation to offenses and offenders, and the modes of procedure by which such laws are enforced;
2. The study of the causes of crime, the nature of offenders, their social surroundings, the best methods of dealing with offenders and the best methods of crime prevention;
3. The improvement of penal institutions throughout the country, their government, management and discipline, including the appointment of boards of trustees and other officers;
4. The care of prisoners, the provision of suitable remunerative employment for discharged prisoners, especially such as have given evidence of conduct reformation.

Various departmental discussions of the foregoing subjects were held both at the Hotel Utah and the Hotel Newhouse. The general meetings, open to the public, were held at the Hotel Utah in the ball-room.

From the opening address of President Charles H. Johnson to the final address of the new President, Dr. Frank Moore, one note was sounded repeatedly throughout this convention.

This note was *prevention*—prevention of delinquency.

Protection of youth from the crime habit sounded loudly throughout the various appeals of superintendents of institutions, psychiatrists, attorneys, professors, social-welfare specialists, domestic relation and juvenile court judges. Prevention by respect for authority echoed throughout the fervid address of Assistant Attorney-General, Mrs. Mabel Walker Willebrandt. Prevention through understanding by women of the needs of the youth of today thrilled in the appeal made by Mrs. Amy Brown Lyman, general Secretary of the National Woman's Relief Society. Mrs. Lyman spoke for community appreciation and understanding of the rights of the youth of today. An audience of men and women

of national prominence followed appreciatively her outline, which had for its purpose the conservation, preservation, and the development of all of the possibilities of our youth—the citizens of tomorrow. She urged the removal of stumbling blocks from the path of little children that they might not be forced aside from the highway of right living; she emphasized the need of saving for them their mothers, who all too frequently die in child-birth; also, the importance of preventive medicine in all programs of child welfare. She commended the Sheppard-Towner Act, the Suffrage Amendment, and the Prohibition Amendment as forward looking measures in the protection of youth. The birthright of every child, she maintained, is opportunity for normal living, and when this is vouchsafed by society, social and moral conditions will materially improve. Community responsibiliyt for the education, training in work, and general health of its youth, both moral and physical, was best advanced through the presence of women in legislative bodies throughout the United States, she asserted; for women's real job is the improvement of our youth of today.

Mrs. Willebrandt, who occupies the highest appointive position of any women in the United States, made two addresses while in the city—one at the Congress and the other at the University of Utah. She disclosed the reason why the United States had acquired the unenviable standing as the most lawless nation in the world. That reason is disrespect for law, and the slow and inadequate processes of justice in the courts of the country. Laws enacted only to be flouted; prosecutions, if successful, carry fines rather than jail sentences. Mrs. Willebrandt pleaded for sustaining of punishment, swift, certain, severe, as an effectual barrier against crime and criminals. She complained that there is no cohesion among the various forces organized for the protection of youth and for the upholding of authority. Her brilliant addresses were received with respect and appreciation, for at no time did her great ability as an attorney over-shadow her charm as a woman engaged in the highest task of upholding the constitution, a guarantee of protection to the youth of today.

The part that heredity plays in the making of criminals was reviewed by Dr. Edgar King, U. S. Disciplinary Barracks, Fort Leavenworth, Kansas. He stated that while the majority of the men under his observation were military prisoners, he had had opportunities to study great numbers of civilian prisoners also, and had determined that eighty per cent of the men in Ft. Leavenworth became criminals from causes that had been inherited: feeble-mindedness, defective nervous systems, epilepsy and paresis were the most easily recognized defects. Of the defects of this eighty

per cent, thirty per cent could have been cured, if recognized and cared for in the childhood of the prisoners.

The influence of narcotic drugs upon crime was discussed by Dr. Amos O. Squires, of Ossining, New York. Mr. Todd, of the Juvenile Agencies, called attention to the enormous consumption of narcotics in the United States and the need of stamping out the traffic before it claims more and yet more victims among our youths.

The spiritual uplift of prisoners was the theme of addresses by Dr. Hastings Hart and Bishop Arthur Moulton. Elder Stephen L. Richards urged the need of getting the proper development of the child spiritually in and through the home. His address in the Assembly Hall on Sunday, August 17, was heard by the Congress. He explained the various societies in the "Mormon" Church, organized for child training, and the methods employed in carrying out consecutive religious instruction programs.

One of the women visitors at the Congress, especially interested in Latter-day Saint family welfare work, was Miss Florence Monohan, an attorney. She visited the Relief Society with others for the purpose of learning the early history of the society. Miss Monohan is a woman of ability and long experience in welfare work, for she developed the child welfare laws of Minnesota, possibly the best in the United States. At present she is superintendent of the Women's Reformatory in Minnesota.

The addresses of Burdette Lewis, Dr. Johnstone, of Vineland, Secretary Cass, and other notables, as well as the entire proceedings of the Congress, will be issued at an early date. So important are these discussions in preventive work, that all Utah libraries should request copies, that the various communities may have this expert information as to the best methods for the conservation of youth and the prevention of delinquency.

It is hoped by all persons interested in the prevention of delinquency that we shall soon have a child's guidance clinic which will be able to prescribe for children showing defects in health which might lead to anti-social conduct if neglected.

The visitors were received with every courtesy that generous Utah has to offer. They were whirled into canyons between sessions, to the country clubs, to Bingham, and finally to Saltair for bathing, and, for the farewell banquet, where Governor Mabey addressed them upon Americanism. The visitors expressed sincere appreciation of the many courtesies extended to them and hoped that Warden Devine of the Utah State Penitentiary would bring Utah with him when the Congress convenes again at Jacksonville, Mississippi, in 1925.

Notes from the Field

Amy Brown Lyman

Conference of American Prison Association, Juvenile Agencies, and National Probation Association

During the recent joint national conference of the American Prison Association, the National Juvenile Agencies, and National Probation Association, held in Salt Lake City, August 15 to 22, the Relief Society headquarters were flooded with visitors from the east and from the west, all eager to learn of the welfare work done by the Relief Society and by the Church of Jesus Christ of Latter-day Saints. The visitors were men and women of renown in the field of prison reform and probation work, and are devoting their lives to benefit humanity. They are all agreed that the most potent social work is preventive work and they were especially interested in the efforts being made by our Church to conserve family life, to promote health, and to supervise the leisure time activities of the youth. They also asked concerning family and individual rehabilitation work in the Church. As far as possible, details of the work of the Church itself and of the various auxiliaries were discussed and explained to the visitors, who were most interested in all they could learn of our people and institutions.

Detroit Relief Society Visits Kirtland Temple

Some very beautiful, interesting and unique souvenirs have just been received at the Relief Society office from Mrs. Lucy Wright Snow of Royal Oak, Michigan. These souvenirs are in the form of broad white ribbon badges, upon which are printed the words of the hymn, "The Spirit of God like a fire is burning." They were used by the members of the Detroit Relief Society in a recent trip to the Kirtland Temple where the Society was permitted to hold religious services. The excursion party consisted of forty-one Relief Society women who felt it a special blessing to be able to visit the historic Kirtland temple, where so many important events took place in the early days of the Church, and to hold a service within its walls which was probably the first L. D. S. meeting held in the edifice since the Latter-day Saints left Kirtland in 1838. After speaking of the very interesting meeting, Mrs. Snow writes: "I can assure you we sang the song enclosed, with enthusiasm and vigor, shouting the hosannas in very deed."

Morgan Stake.

Relief Society ward conferences were held in Morgan during April and May. The stake board outlined a suggestive program on "Service" which was carried out in every ward. The stake board members made their annual excursion to the Salt Lake temple on May 22. Eighty per cent of the members were in attendance. Dr. Richards and Mrs. Conover of the Bureau of Child Hygiene, State Board of Health, were in Morgan county, July 14, 15 and 16, and with the assistance of the Relief Society, established health centers at Morgan and Devil Slide. Ninety children were examined and organizations effected at each place.

New Zealand Mission.

The Relief Societies in New Zealand are making excellent progress under the able leadership of Mrs. Martha J. Wright, who is assisted by able counselors, a secretary, and eight board members, all of whom are Maoris. These far-away workers are very much interested in the annual report of the Relief Society,

which was published in the May issue of the *Magazine,* and have sent to the General Board an expression of appreciation for the work of the organization and for the privilege of being members thereof. According to President Wright, no other factor is more potent in the New Zealand Mission than the Relief Society.

Gunnison Stake.

Regular weekly meetings were held in the Gunnison stake wards during the months of July and August, where special lessons outlined by the stake board were used. The subjects discussed were: July—Modern Revelation Essential, Doctrine and

Covenants—Nature and Purpose; Obedience. August—Word of Wisdom, Tithing, Sabbath Day. The last meeting in August consisted of a social devoted to enlistment. Preceding this meeting it was the plan to visit every home in the stake and to extend a special invitation to those not members to join the organization.

Cassia Stake.

A very interesting pageant known as the Mother's Day Pageant, was given by the Cassia stake Relief Society on Mother's Day. The pageant was given in the opera house and the cast consisted of between 65 and 70 people. On the 24th of July the pageant "Come, come, ye Saints" was presented by the Cassia

stake at the city park. Very successful ward conferences have been held throughout the stake during the last few months, with varied programs. During the summer, the stake board members have devoted their spare time to replenishing the burial and temple clothes department.

Pioneer Stake.

At the quarterly conference of Pioneer stake held Sunday, August 3, 1924, Mrs. Caroline S. Hyde was released as counselor to President Mary A. Cutler of the stake Relief Society. Mrs. Hyde left Salt Lake, June 6, 1924, with her husband, President Charles H. Hyde, who has been called to preside over the Australian mission. Mrs. Hyde will have charge of the Relief Society work of this mission. This is the second mission of President and Mrs. Hyde to Australia, as they presided there thirteen years ago. Mrs. Hyde has always been a faithful and earnest worker and her

counsel and advice have been appreciated by all with whom she served. Prior to her departure, the stake board held a testimonial for her at the home of Mrs. Emily C. Willey. A very pleasant afternoon was spent, and as a token of their esteem, Mrs. Hyde was presented with a leather traveling bag.

Tahitian Mission.

In the Papeete branch of the Tahitian mission, there is to be found a very active up-to-date Relief Society. The weekly meetings are conducted under the direction of the missionaries with the following local presidency, shown in the accompanying

picture: Terai a Tefanau, president (center); Taumatagi a Mariteragi, first counselor (right); Katupu Tehina a Turoa, second counselor (left). The regular Relief Society outlines are used as far as possible. The work meeting is a real feature of the organization. Here quilts are made and baskets and bags are woven, all of which are sold and the funds used for the benefit of the sick and those in need.

Reorganizations

Rigby Stake.

On April 13 the Rigby stake Relief Society was reorganized. Mrs. Elizabeth Hart, who had resigned as president, and her coworkers were honorably released with grateful appreciation for their faithful service, and new officers were installed. The Rigby stake Relief Society board gave a banquet and testimonial in honor

of the out-going president, counselors and board members, Wednesday evening, June 29, in the amusement hall of the stake tabernacle. About fifty guests were seated at the banquet table. After partaking of the sumptuous banquet an interesting program was rendered during which a sketch of the lives of President Elizabeth J. Hart and Counselor Mary E. Call was read by Delia Bramwell. Mrs. Hart and Mrs. Call have been connected with the Rigby stake Relief Society for many years. Mrs. Hart was chosen second counselor in 1914, and Mrs. Call chosen treasurer when the stake was first organized in 1908. Attention was called to the fact that although Mrs. Hart has served only six years as president of the Rigby stake Relief Society, much constructive work has been accomplished in that time, and she, with her officers and board members, have been faithful and untiring workers. Rigby stake covers a large territory with Roberts ward fourteen miles to the west, Melba twenty miles on the east, and Palisade sixty miles away, and therefore a great deal of time has been spent by the stake officers in traveling about. At the close of the program Mrs. Lettie E. Call in a well chosen speech, presented each of the following officers with a handsome piece of silverware: Elizabeth J. Hart, Mary E. Call, Hannah Hatch, Mary Crystal, Adelaide Westerberg, Della Groom, Martha Ballantyne and Mary A. Nelson.

The new executive officers are as follows: President, Lettie E. Call; first counselor, Phoebe Cordon; second counselor, Cora C. Burton; secretary-treasurer, Stella F. Brossard.

To My Son and Daughter

By Claire Stewart Boyer

She has the world at her feet, my son,
But you have the world in your hands;
Fearfully silent she dreams and hopes,
But you are the one who demands.

She gazes at life with a wondering eye,
Scarcely daring to ask for its joy;
You reap in the harvests that lie in your path
And command life to give you much more.

You sweep through the ages the strength and the force,
'Tis your glory to get and to give,—
But 'tis she, with her prayers and her dreams and her love,
Who can tell you, my son, how to live.

The Widow's Girls

By Elizabeth Cannon Porter

"I don't see why we should spend the money for a dress when you may need it for medicine," said Virginia as she carried out her mother's malted milk glass.

"You'll have to get it. If you're going to 'carry on' you must be equipped for it. And while you're getting the gown, Virginia, get a good one. A cheap thing always shows what it is," she added petulantly.

Virginia gave another look at her limp messaline that she had been trying to "freshen." It had gone through this process so often that it was palpably in rags. So she glanced over the paper for sales and betook herself down town.

Mrs. Tracy lay ill. The gallant little widow had raised her three girls, Virginia, Marilyn and Dorothea, by teaching music. A southerner by birth, she had never seemed to have a struggle, because she emulated the appearance of affluence. She had received her pupils in black satin and point lace, and served luncheon to visitors in a rose embowered sun parlor. Even the shabby tapestries of the living room exuded an atmosphere of luxury. Poor they were, but with the gaity of Montmartre. Perhaps it was her French grandmother, who made their life seem one of culture rather than a palpable sham. The placing of a picture, the arrangement of light, the open fire in the grate of a chilly night, the gloss on the old china, the garden setting of the house itself, attained the things that wealth itself brings.

On her husband's death she had been left the poorest in a family of self-centered people. Looking at her three plump little girls she had fiercely determined that they should have as good a chance as the children with fathers. Constant vigilance is the price of success with children. Their growth must be built on real things—good food, fresh air, proper medical attention, and education. She set out to wrest these from the world, and she had done well. She had accepted her relatives' cast-off clothes and had made them over for her children with such a deft touch that they looked better than the originals. She had cultivated the people who could help them. She had used so much tact that no one seeing this gracious middle-aged woman suspected the grim courage, underneath, that actuated her. Poverty is an insidious foe that daily collects its toll until it destroys.

She had won. Her daughters, budding into womanhood, were just as beautiful, well-mannered, and intelligent as if they had been reared in homes of wealth.

Then the mother was taken ill. The little home was like a ship without its captain. It caught them unawares; Virginia finishing business college, Marilyn studying millinery, Dorothea in high school.

"The way to help me," said Cora Tracey, propped up on her pillows, "is to help yourselves. Get on in the world, be somebody. That's what every parent wants of her children."

So Virginia had capitalized their knowledge of music. She and her younger sister had organized an orchestra and had gone around to the country district playing at the dances. The irrepressible Dorothea who had insisted on learning to play the saxaphone, was now encouraged in it. Virginia played the piano and Marilyn the violin. Music had been the little mother's business and the girls had grown up with it. So, through the long-drawn-out illness, they had kept things going.

They were to make their city debut that night in late summer at the ball of the Arnolds. The Tracy girls' orchestra had been asked to play. It humiliated the mother that her girls should go as paid musicians to a place where they should have gone as invited guests. She wanted them to make a good appearance.

The new gown was apricot taffeta, but the extravagance of it spoiled it for Virginia as she donned it that night, though it transformed her like Cinderella. It matched well Marilyn's old gold and Dorothea's canary. The sick woman heaved a contented sigh when she saw them depart with their instruments.

The Arnold's was impressive with flags and potted palms. Even the ices and candies carried out the artistic color scheme. The night was hot but the youthful musicians kept indefatigably at their task. Ralph Dane drifted by with his partners but usually stopped in the vicinity of the musician's stand, finally he stayed there altogether and turned the music for Virginia. He looked down with ardent eyes on the brown coronet of her hair, the curve of her throat, the slim, firm arms that thumped the piano.

When Virginia took a glass of water in to her mother that night she said shyly.

"Ralph Dane invited me to go out with him to inspect his father's mills."

"He's a nice boy," approved her mother. "Oh, Virginia, if you will just get on yourselves and be somebody in the world, I will feel repaid for everything," she said with a sigh.

Grandma—Poor Soul

By Clara A. Fagergren

Outwardly calm, though inwardly fuming, Marthy Henderson busied herself with the washing. Something she had heard unexpectedly that morning had vexed her clear through. And that was unusual. For she was slow to anger.

The conversation she had accidentally overheard between Miranda, her daughter-in-law, complacantly rocking on the shady porch, and a woman in the next yard, had taken place while Marthy had hurried upstairs to change sheets on the bed in the spare-room, therefore she could not help hearing every word through the open window. Miranda, sure of the "old woman" being busy in the basement, spoke rather loudly:

"Yes, she's getting queerer every day. I actually believe she hates having the children around. You don't know what I have to put up with! Of course, poor soul, she's Henry's mother, and therefore I try to do all I can for her, but I tell the world it's mighty trying at times!"

"I should think she'd appreciate a good home and her keep and everything," the woman answered. "She needn't worry over expenses. You give her more than what most old people get. It surely is hard to please them when they get old and cranky."

Miranda, not a little pleased with the sympathy she received, drawled: "That's just the very thing I've been telling Henry. She ought to be satisfied and thankful she's treated as well as she is. Only last week I paid out a dollar for her cough medicine; and the way she wears out aprons and goes through shoes is scandalous."

Marthy flounced downstairs, not wishing to hear more. Her first impulse was to face Miranda and speak her mind to the brazen thing. Keeping her out of charity! Indeed! She hated having the children around, did she? Who was it waited on them with bread and butter, and tied up their fingers, and gave them their bath Saturday nights? Who, if not their grandma! Money was squandered on cough medicine, was it? How did she get that cough if not when running around nights in the draft fixing flannels for the baby when she had the croup!

And she was begrudged shoes and aprons! Could she help her shoes wearing out when she was eternally on her feet? There was seldom time to sit down for a look at the paper, even. And aprons! Rubbing against the sink three times daily surely was hard on aprons, and on her back, too. Besides, she was getting queer. Not so queer, however, that she was not able to struggle

with the weekly wash and do most of the ironing and mending.

Calming down somewhat, Marthy decided on a different course of action. She could work yet. She had always worked and would continue to work, health permitting, to the very last. Sixty-five was not really old. Her mother had been an ambitious woman at eighty. She would show them. Moreover, she had never accepted charity from anyone. She and her husband had reared their family of children respectably, by hard work and many sacrifices, but never once had they stooped to ask charity. Her children were not forced to seek work until after they had graduated from high school and secured a footing to stand upon. She was proud of her family. Her highest ambition in life had been to bring up her boys and girls in the right way.

Then father had died, the children had scattered, and she had been left alone at home. On the advice of her children she sold her home, divided the money equally among them, and went to live with Henry. For he had the largest family and seemed to need her the most. Of course, Miranda was not a very efficient housekeeper; she was inclined to slight her work and skip over details; and furthermore, Miranda could never fully appreciate what a fine man Henry was.

Throughout the day Marthy kept her own counsel and her mind was busy formulating plans. In the afternoon Mirandy blissfully went down town to a show, leaving grandma with the children and with supper to get. Jewel Bender, Marthy's friend, dropped in for a chat.

"Come and go with me to a concert tomorrow night," Jewel urged. "McClellan is going to play the piano; to my mind he can't be beat. Then there will be some fine numbers from the School of Music and our own Mrs. Edwards will sing. We have the best talent to be found right here in our town."

Marthy shook her head. She liked music but since she came to live with Henry there had not been much time to go any place. And besides, her clothes were shabby. She was too proud to ask for money and it was several years since she had had a new dress. She pondered for a few moments, then abruptly asked:

"Would you mind looking after the children a little, while I walk over to see Anna Dillham? I want to see her particularly on business. I shan't be gone long." Without waiting for an answer from her astonished visitor, Marthy slipped on her hat and disappeared down the street.

Anna Dillham was the wife of a busy attorney, Marthy had known her since she was a child. Now Anna had a houseful of youngsters, herself, and moreover, she was an important woman in the community, belonging to several clubs and welfare societies.

Mrs. Dillham was at home and Marthy Henderson stated

her errand briefly and to the point. The visit must have pleased them both, for Anna walked with the older woman to the gate, and Marthy hurried home, satisfaction and determination in her eye.

It was rather late when Miranda finally returned. With her was Henry. She had, to his annoyance, stopped in and waited for him at his office. And afterwards she had lingered in front of store windows admiring the fashions. Miranda kept up with the times. Coming through the door was grandma in her best dress, a suitcase in her hand. A glance in the dining-room showed a bare table; nor was there a sign of supper cooking. Grandma, poor soul, was getting more feeble and absent-minded every day.

Marthy, a bright spot on either cheek, announced crisply: "I've made arrangements to go and live with Anna Dillham. I won't need to work harder for her than I work for you, and she's willing to pay me five dollars a week."

Henry's mouth flew open like a flytrap. Miranda clicked twice with her tongue before being able to speak, but when finally her vocal cords got loosened her talk flowed on like unchecked lava.

"You're not going to disgrace us all," she stormed. "What will people say? There will be some talk when it's found out that Henry Henderson's mother is working out for a living! Is this the thanks we get for giving you a home all these years?"

"I have nothing to thank you for," Marthy snapped, her eyes blazing. "It's you that owes me gratitude. I've done the work here of a hired woman besides tending the children in sickness and waiting on you when you've had your babies, thereby saving you the price of a nurse. Don't pretend you're giving *me* charity. I heard your remarks this morning. I'm not the kind of a woman who will be a burden to anyone, not even to my own children."

A guilty look crept over Miranda's face and she hastily slipped out of the room on pretext of seeing to the fire. Henry forced his mother to a seat beside him on the sofa. He cleared his throat noisily.

"I must have been blind to conditions existing here," he blurted. "Now, mother, don't judge our thoughtlessness too harshly. Change your mind about leaving our home; we need you. We don't want you to kill yourself working. I admit we have gotten into the habit of taking too much for granted; people make mistakes, you know. Be reasonable, and give us one more trial," he pleaded, genuine sorrow in his voice.

Marthy spoke tremulously, trying hard to keep the tears out of her eyes, her throat aching in her efforts to control her pent-up emotions. After all, she had nothing against Henry; he had always been a fine boy, although his wife did not realize that there were few like him. And she dearly loved his children. In them

she was constantly reminded of her own brood when they were little.

"I'll stay this time but I want it understood, I'm no charity case. Foolishly I disposed of my home and gave you children my money. Common sense would tell you I sometimes need a few dollars for clothes and little things that I can't very well beg you for. After all, I have some pride."

Henry's hand dug deep into his pocket and he pressed some bills in his mother's hand. "Do as I ask you, just this once," he begged. "You'll have time to make Thomas' store before they close, if you hurry. There get yourself a pretty dress, and wear it home as a sign you'll think no more of this affair. I'll explain to Mrs. Dillham."

After all Marthy was only a woman and a mother. How could she refuse the sincere plea of her son. More to please him than thinking of her own grievances she hurried off.

As she disappeared down the street Henry stepped into the kitchen and held a hurried consultation with Miranda. Though not fully sharing his enthusiasm she readily agreed with his plans. The children were speedily rounded up and sent scurrying with mysterious messages to friends and relatives. At the telephone Henry barked incessantly for twenty minutes, giving orders to bewildered storekeepers on the point of closing, and summoning people who lived a distance from town.

At twenty-five minutes past seven, to be exact, Marthy Henderson returned home, dressed very becomingly in a soft, blue foullard, with little sprigs of white daisies in the pattern. She wore a new hat, and on her hands were shiny gloves, while comfortable stylish oxfords were on her rather small feet. She felt well because she knew she looked well. She was puzzled on seeing a line of automobiles in front of the house. Perhaps one of the children had met with an accident during her absence! Something always went wrong when she was not watching. Consternation and fear in her heart she hurried in.

A mighty shout of "surprise" greeted her. The house was jam full of people. Old friends who had danced at her wedding crowded round her joyously, working her arm like a pumphandle. Her sons and daughters and sons-in-law and daughters-in-law were all present to do honor to the occasion. Little ones, mostly her own grandchildren, spouted from stairs and doorways, and toddled to her eagerly with outstretched, fat arms, their round faces held up to be kissed.

Through an open door Marthy caught a glimpse of Miranda frenziedly busy setting the table and arranging flowers. Well perhaps—in these days of extravagant and frivolous women—Henry might have done worse. With all her faults and failings

Miranda was not the one to waste money, anyway. Marthy softened in her attitude towards Henry's wife.

Soon an impromptu orchestra tuned up, and the floor was cleared for dancing. In the kitchen a babel of chattering women clattered dishes and mixed potato salad.

"Lan' sakes, Miranda, ain't it nice of you and your husband to get up this fine party for the old lady. It ain't often people will go to so much trouble," Mrs. Cornpill shrilled, peerings closely through steel rimmed spectacles while frosting cake.

Perspiring over a huge pan of hot chocolate Miranda admitted: "Yes, grandma is getting quite independent, but we can't get along without her."

Henry, turning the ice cream freezer remarked dryly. "This feast is given by the prodigal son for his mother who nearly became a wanderer among strangers."

The grinding of the freezer and the din in the room made his words unintelligible to all except Mrs. Cornpill who thought he said, "mother is frightened among strangers," and she forthwith made her way to the living-room, determined to take timid old grandma under the protection of her wing. On the threshold she stopped, however, quickly deciding Marthy could manage very well without her assisance.

Marthy, her beautiful white hair curling in tiny ringlets around her flushed face, had just finished dancing her third quadrille with Ezra Fairweather. She was fully aware that Abe Jones was trying his level best to attract her attention. Both men were seventy, wealthy, and widowers. They hated one another as only two men can hate when they are trying to win the favor of the same woman.

Abe decided to use strategy. He had learned war tactics while fighting Indians in his younger days. He waited until the enemy was exhausted, then he marched boldly to the front and captured the prize. Straightening his white bow tie with the embroidered ends, which he had not worn since his wife's funeral, he steered Marthy through the crowd for a walk in the moonlit garden. Ezra, shootnig pains running up his legs and feet sore from too much prancing on the dance floor, glared after them angrily, for he knew Abe lived alone in his fine home, and he would be sure to take the opportunity of offering himself and his house to the capable and good-looking Marthy.

What Shall we Have for Dinner?

When you make your purchases for the dinner table you are buying either health or sickness for the family. That is an oppressive thought to carry on the mind, but it is one nevertheless that cannot be lightened nor shifted from the housewife to others.

By means of food, we must remember, the various elements of the body are sustained. Each element must be given not too little, nor yet too much, but just enough, to keep its fine balance with all the other constituents of the body. Just what are foods, and just what kind and quantities of food are necessary each day, any good book on foods will tell you. The point here is, that careful consideration must be given this subject if the members of our family are to keep in good health.

The importance of what goes into the mouth has been given increasing attention these last few years. Infant mortality has been greatly reduced since clinics have been established where our babies can be measured and weighed and the quantity and kind of food they should be given are prescribed. In the same way can the bodily and mental ills that adult flesh is heir to, be reduced. We have been told hereabouts lately that the reason so many people have goitre is that the water we drink is deficient in iodine. Since those who live in this part of the west get too little of this element, the way to prevent goitre therefore, if this theory be true, is to take into the system such foods as will furnish the necessary amount of iodine. At all events we must eat only such things, and in such quantities, as will maintain the various elements that go to make up the body.

And the burden of this greatest of all material tasks rests on the shoulders of the one who plans the menus for the family. And a tremendous burden it is! She cannot shift it to the shoulders of others. Others, it is true, may prepare menus, but they may not suit her. The articles may not be in the market, or they may cost too much, or the family may not like them, or there may be leftovers to serve. Nevertheless, the dinner table must have food on it when the family are asked to "draw their chairs up." For we cannot live without food, even if it were not pleasant to eat, nor can we live in the healthful state without the proper kinds and quantities. "By indiscreet choice, precious days of life may be lost on account of headache or other acute, though minor ills, and by continued bad feeding the way paved of serious impairment of health."

So there you have staring you in the face the constantly recurring question, "What shall we have for dinner?

Guide Lessons for December

LESSON I

Theology and Testimony

(First Week in December)

THE PARABLES OF THE SAVIOR (CONTINUED)

The three parables treated in this lesson unite in striking at the sin of selfishness.

The Parable of the Pharisee and the Publican. Luke 18: 9-14.

"Two men went up into the temple to pray; the one a Pharisee, and the other a Publican.

"The Pharisee stood and prayed thus with himself, God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican.

"I fast twice in the week, I give tithes of all that I possess.

"And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

"I tell you, this man went down to his house justified rather than the other: for everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Setting:

A special privileged place of prayer for the Israelites who lived near the temple.

The hour of prayer: a time when all Israel prayed and when those afar off turned their faces toward the temple.

Comments:

The two characters of this parable are present on an equal footing, so far as privilege is concerned. They both exhibit aloofness from the crowd; but their prayers were strikingly different, and in this the difference of the men was made manifest. From their utterances it was evident that the aloofness of the Pharisee, as he stood up by himself, had behind it an egotistic estimate of himself accompanied by its ever existing complement, disdain of others.

The Pharisee paraded his pomposity where humility alone should have dared to tread. In his showing off, he displays self-conceit which, however satisfying to the individual, is always offensive to society and disapproved of God. His aloofness was that of the egotist.

The aloofness of the publican, for he stood afar off, was

prompted by a sense of propriety and a consciousness of self-insufficiency. He was a sinner, knew it, confessed it, and was on the way to becoming a saint. The Pharisee was a sinner, too, knew it, would not confess it, and was on the path of pride that goeth before a fall.

The declaration of Jesus as to the religious quality of the two men is strikingly representative of the truth that he who is righteous in his own conceit, there is more hope of a sinner than of him. There is a vast difference between being righteous in one's own conscience and in being righteous in one's own conceit; one is hypocrisy, the other is honesty.

The immediate purpose of this parable was, no doubt, emphatically to denounce the religious pomposity of the Pharisee, and to approve of the relative sincerity and toleration of the publican. The parable reached down the ages and will reach on to eternity with the mighty lesson that "he who exalteth himself shall be abased, and he that humbleth himself shall be exalted."

People unconsciously play the Pharisee in many ways: neighbors exulting in a fancied superiority, and parents priding themselves on having been so much better than are their children. Usually this self-exaltation ends in a finding-out that reveals the sand-pile foundation of the brag-castles. There is, however, a commendable, consistent kind of self-recommendation such as the Master himself made use of: "I am the life and the light of the world, follow me."

The Pharisaical tendency seems to have a radical root based on some universal human trait; the undesirability of which is laid bare in this parable. In Papini's *Life of Christ* we find the following: "Sinners, when they recognize the evil which is in their hearts and abjure it with true humility, are nearer to the Kingdom than pious men who daub themselves with the praise of their own piety."

The Parable of the Rich Fool. Luke 12: 16-21.

This parable denounces the delusion of self-security.

"And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

"And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

"And he said, This I will do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

"And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

"But God said unto him, Thou fool, this night thy soul shall

be required of thee: then whose shall those things be, which thou hast provided?

"So is he that layeth up treasure for himself, and is not rich toward God."

Setting:

An immense outdoor gathering. So dense and disorderly was the throng that they "trode one upon another."

Jesus is warning his followers against the hypocrisy of the Pharisees and covetousness in general.

Comments:

The first sentence of the parable arrests attention: "The ground of a certain rich man." The expression is stripped of all generality, it is concrete and definite; two qualities that make illustrative teaching superior.

After describing the bounteous harvest, the rich man soliloquizes. God overhears the soliloquy and passes judgment.

Two characters: a man and God. The man wealthy through his industry. His wealth had not come to him through speculation, gift, or graft. He was wise in his ways of getting wealth, but foolish in his manner of holding it. But his great unwisdom consisted in the presumption that material wealth is in any way safe as a soul anchorage. The man plans, as did the builders of the tower of Babel, to reach heaven by means of a mud pile. God heard the soliloquy and shaped disappointment, as he did at the confusion of tongues. Divinity declared the man to be a fool, not for becoming rich, but for making riches a means instead of an end in his scheme of happiness.

In the parable an unexpected accounting was demanded and the man was taken away from all earthly support. He died and went his way from mortality to immortality with his one possession—a big mistake.

At this point the parable ended, the multitude was left to think, while Jesus addressed himself to his disciples, admonishing them to avoid the danger of depending upon transitory accumulations as a direct source of eternal salvation, The selfishness of material greed is shown to be fatal folly, but the parable carries over into the field of every day life. The divine declaration: "This night thy soul shall be required of thee," comes home to each of us, for at the close of every day, nature and God weighs us in the balance and our growth in generosity or greed is registered in the three books: the book that angels keep; the book kept by our fellow men; and the book spoken of by John the Revelator, the book of life, the inner life.

The Rich Man and Lazarus. Luke 16: 19-31.

This parable reveals the folly of self-indulgence.

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

"And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

"And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

"And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

"And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his fingers in water, and cool my tongue; for I am tormented in this flame.

"But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, an likewise Lazarus evil things: but now he is comforted, and thou art tormented.

"And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

"Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

"For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

"Abraham saith unto him, They have Moses and the prophets; let them hear them.

"And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

"And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Comments:

Evidently this parable was presented to a mixed multitude. It was especially directed to the unphilanthropic rich of the day, and taught the lesson to all for all time that greed and godliness are so opposed to each other that there never can be a place in heaven for anyone who grasps the good things of this world and holds them with a hand of selfishness. Here was the rich man who lived to dress and eat and parade his power; a Judean Epicurean living only for the hour; with haughty head and icy heart and grasping hand, he led his life of luxury. There was the beggar, not an idolent street lounger, but an unfortunate cripple who could not walk, "which was laid at his gate full of sores." His destitution and helplessness furnished a condition by which the heart of the rich man could become an icicle or a fountain of love.

The rich man developed pride and the beggar developed patience; one grew in greediness and the other grew in gratitude; and thus the gulf widened into a chasm over which angels cannot ever bear messages. The great laws of compensation and the eternal fitness of things make impossible even a miracle that would transport a "greedist" from the climate of habitual cold heartedness to that of a kingdom of kindness, "in the twinkling of an eye."

The trail of experience must be climbed, the neglectful rich shall feel the pinch of spiritual poverty, and the gluttonous wealthy shall sense the pangs of spiritual hunger.

Angels carried Lazarus into the bosom of Abraham. What is the bosom of Abraham? It is no doubt the approval of God; but it is also the consciousness of a condition that would make the society of the generous Patriarch enjoyable.

The rich man died and lifted up his eyes in hell. This was no doubt the disfavor of God, and was it not, too, a realization of the total absence of the sources of selfish gratification? Nothing of his wealth could follow this rich man, and he had sent nothing of it before him. Treasures of heaven he had none. Habituated to plenty, he found himself in poverty, spoiled with sycophant praise he found himself in the midst of censure.

What is the impassable gulf? Whatever else the gulf may be, it is character-difference. The patient, grateful, humble character of Lazarus could neither go nor be taken to a place of spiritual discomfort; for these qualities of soul are the very essence of spiritual comfort. The greedy, unappreciative, haughty character of the rich man could never make way to the place of Abrahamic comfort because these selfish characteristics are incompatible with soul happiness. Was not the hell also the quickened consciousness of guilt in the form of neglect—a going wrong by leaving the right undone?

This miserable poor rich man looked up out of his torment and then began to climb up. When his heart went out for the safety of his brothers he gave evidence of coming out of the cell of selfishness, and when he made a stronger plea for his brothers than he had made for himself he showed real Christian courage. In his argument with Abraham his head was wrong but his heart was right. He could feel for his brothers, they were almost a part of him, but he could not understand that special service must precede special consideration.

Lazarus, the once neglected beggar, is now recognized as a source of much needed help. "Send Lazarus," the rich man called, when he begged to have his parched lips moistened. "Send Lazarus;" he cried, when he wanted his brother warned. His petition for his own relief was answered by citing him to the

provisions of the great law of compensation. Had he sympathized with Lazarus and given the beggar relief, the rich man would have been sharing the beggar's afflictions, and been entitled to gracious consideration.

His first plea for the sending of Lazarus to warn his brothers was answered by a suggestion that they give heed to the messengers already sent, and his final appeal was met with a declaration in effect that those who will not be guided by the regurlarly revealed word of the Lord would not be guided by the words of a special messenger.

QUESTIONS AND PROBLEMS

1. Discuss this proposition: The publican prayed; the Pharisee said his prayer.

2. Why was the parable of the Pharisee and the publican a better way to strike at the self-conceit of the Pharisees than the direct denunciation made to his disciples and recorded in Luke 12: 1?

3. Explain the difference between the aloofness of the Pharisee and that of the publican.

4. Give an illustration of commendable self-recommendation.

5. What sin is especially denounced by the parable of the rich fool?

6. Discuss the proposition: Ease without anxiety is like heaven without helpfulness.

7. In what way is an accounting demanded of each of us every night?

8. Show that Jesus taught by the parable of Lazarus and the rich man what he has proclaimed to us through Joseph Smith. See Doctrine and Covenants, 56: 16.

9. What does the bosom of Abraham, spoken of in the parable, mean to you?

10. What is the impassable gulf spoken of in the parable?

11. How could the rich man of the parable have sent some of his wealth before him into the world of spirits?

12. What would happen to heaven if greed were permitted to get there?

LESSON II

(Second Week in December)

WORK AND BUSINESS

LESSON III

(Third Week in December)

Literature

EDGAR ALLEN POE

When we turn our attention to Edgar Allen Poe we are devoting ourselves to a poet of a very different class to the poets of the New England group. We confidently look for a moral in the poems of Longfellow, Lowell, and Whittier; and the themes of Nathanel Hawthorne's stories, whether long or short, have to do with moral attitudes.

Edgar Allen Poe did not interest himself in this direction; beauty was for him and with him the oustanding consideration.

A beautiful conception couched in beautiful language was to him the acme of artistic achievement in literature. Not many Americans agreed with his formula at the time he wrote, but there were people across the sea who gave his ideas whole-souled approval. The French people endeavoring to name the world's three most gifted individuals named Plato, Montaigne, and Edgar Allen Poe. This summer we listened to a professor from the University of California who had recently been a student of literature in the University of Paris. He stated that on the walls of the class room of the professor was found a portrait of one American poet and that poet was Edgar Allen Poe.

It is not difficult to realize why the French love Poe. They are the artists of the world. Whatever will conduce to loveliness of form, to beauty in color or tone, makes marvelous appeal to them; consequently Edgar Allen Poe's extraordinary power in the choice of words was sure to bring to him an unusual amount of praise from them.

Edgar Allen Poe's philosophy might be stated something in this wise: He said, as a poet, "I should write about the most beautiful thing in all the world." And then he put the question, what is the most beautiful thing in all the world? and concluded that a beautiful woman was the most beautiful of all God's creations, one who has passed into the spiritual world and is numbered with the angels, is even more beautiful than a living woman.

This may seem a strange philosophy to us, but the 19th century was peculiarly sentimental over the death of a beautiful woman; consequently, even Poe was reflecting the feeling of his own age. There is one observation in relation to this matter that we should not miss. In our early literature, men did not admire women for their beautiful soul qualities but rather for their physical beauty. One of the first stories in British literature, the story of King Arthur and Queen Guinevere, is a tale that elaborates a good deal on the physical beauty of the queen but is nevertheless a tale of guilty love. So from one point of view we should appreciate Edgar Allen Poe, for in appreciating the beauty of a woman who has gone to the spirit world, he is placing emphasis on spiritual rather than physical beauty. This philosophy will explain such poems as *Annabel Lee* and *The Raven*. We include *Annabel Lee* because it is typical of his philosophy, and quote a few stanzas from *The Raven* that carry something of the same thought.

Annabel Lee

It was many and many a year ago,
In a kingdom by the sea,
That a maiden there lived whom you may know
By the name of Annabel Lee;
And this maiden she lived with no other thought
Than to love and be loved by me.

I was a child and she was a child,
In this kingdom by the sea,
But we loved with a love that was more than love—
I and my Annabel Lee—
With a love that the winged seraphs of heaven
Coveted her and me.

And this was the reason that, long ago,
In this kingdom by the sea,
A wind blew out of a cloud, chilling
My beautiful Annabel Lee;

So that her highborn kinsmen came
And bore her away from me,
To shut her up in a sepulchre
In this kingdom by the sea.

The angels, not half so happy in heaven,
Went envying her and me—
Yes!—that was the reason (as all men know,
In this kingdom by the sea)
That the wind came out of the cloud by night,
Chilling and killing my Annabel Lee.

But our love it was stronger by far than the love
Of those who were older than we—
Of many far wiser than we—
And neither the angels in heaven above,
Nor the demons down under the sea,
Can ever dissever my soul from the soul
Of the beautiful Annabel Lee:

For the moon never beams, without bringing me dreams
Of the beautiful Annabel Lee;
And the stars never rise, but I feel the bright eyes
Of the beautiful Annabel Lee:
And so, all the night-tide, I lie down by the side
Of my darling—my darling—my life and my bride,
In the sepulchre there by the sea—
In her tomb by the sounding sea.

The Raven

Much I marvelled this ungainly fowl to hear discourse so plainly,
Though its answer little meaning—little relevancy bore;
For we cannot help agreeing that no living human being
Ever yet was blessed with seeing bird above his chamber door—
Bird or beast upon the sculptured bust above his chamber door,
With such name as "Nevermore."

But the Raven, sitting lonely on the placid bust, spoke only
That one word, as if his soul in that one word he did outpour.
Nothing further then he uttered—not a feather then he fluttered—
Till I scarcely more than muttered, "Other friends have flown before—
On the morrow he will leave me, as my hopes have flown before."
Then the bird said, "Nevermore."

Startled at the stillness broken by reply so aptly spoken,
"Doubtless," said I, "what it utters is its only stock and store
Caught from some unhappy master whom unmerciful disaster
Followed fast and followed faster till his songs one burden bore—
Till the dirges of his Hope that melancholy burden bore
Of 'Never—nevermore'."

But the Raven still beguiling all my fancy into smiling,
Straight I wheeled a cushioned seat in front of bird, and bust and door;
Then, upon the velvet sinking, I betook myself to linking
Fancy unto fancy, thinking what this ominous bird of yore—
What this grim, ungainly, ghastly, gaunt, and ominous bird of yore—
Meant in croaking "Nevermore."

Thus I sat engaged in guessing, but no syllable expressing
To the fowl whose fiery eyes now burned into my bosom's core;
This and more I sat divining, with my head at ease reclining
On the cushion's velvet lining that the lamplight gloated o'er,
But whose velvet violet lining with the lamplight gloating o'er,
She shall press, ah, nevermore!

Then, methought, the air grew denser, perfumed from an unseen censer
Swung by Seraphim whose foot-falls tinkled on the tufted floor.
"Wretch," I cried, "thy God hath lent thee—by these angels he hath sent thee
Respite—respite and nepenthe from thy memories of Lenore;
Quaff, oh quaff this kind nepenthe and forget this lost Lenore!"
Quoth the Raven, "Nevermore."

Another very important side of Poe's realization of the beautiful in art is found in his selection of words in his middle rhymes and all that combines to produce very unusual and most extraordinary verse from the standpoint of music. Poe instinctively selected musical words but if he could not find a word in the language musical enough to suit his refined ear, he would coin a word to suit the case at hand. Examples of his choice in words and the rhythm can be found in such lines as: "And the silken, sad, uncertain rustling of each purple curtain, Thrilled me—filled me with fantastic terrors never felt before."; "For the moon never beams without bringing me dreams, Of the beautiful Annabel Lee."; "Hear the sledges with the bells—Silver bells! What a world of merriment their melody foretells! How they tinkle, tinkle, tinkle, In the icy air of night! While the stars that oversprinkle All the heavens, seem to twinkle With a crystalline delight."

There is much of color and much of tone in the examples given in the line, "And the silken, sad, uncertain rustling of each purple curtain." We have both music and color and the other lines quote very much music. Few poets have ever been able so to combine language that it produced as much real music as we find in the poems of Edgar Allen Poe.

Edgar Allen Poe wrote our first detective stories, and was a medium through which many people obtained peculiar and haunting physical thrills. This type of literature seems always popular. The mystery play of today caters to the same trait in human nature as Edgar Allen Poe's stories catered to. Such plays as *The Bat, The Cat and the Canary,* and *The Thirteenth Chair* all aim at producing situations that will cause intense physical and mental excitement, thereby producing what the modern pleases to call thrills.

If you are unacquainted with Poe and wish to put this matter to the test, read *The Fall of the House of Usher, The Pit and the*

Pendulum, The Black Cat, Murders in the Rue Morgue, and *The Gold Bug,* and see if the mental stimulation and physical reaction is not similar to that produced by the modern mystery play.

Questions and Problems

1. Go to some manual on American Literature, or the encyclopedia and find a few biographical notes, on Edgar Allen Poe, and give them to the class.
2. Select the middle rhymes to be found in Annabel Lee.
3. If the time will permit have some one read *The Raven* to the class. While it is being read listen to the music of the words and the music of the verse.
4. Select from *The Raven* twelve of the most musical words used in the poem.
5. Is the weird feeling so much a part of Poe's stories as a part of *The Raven?*
6. Which class of poetry do you prefer, the class that is written to express moral ideas, or the class that is created for the purpose of representing and expressing beauty?

LESSON IV

Social Service

(Fourth Week in December)

PROBLEMS OF INCOME

A measure of economic security is essential to satisfactory family development. The burden and worry of debts may be the cause of much unpleasantness and unhappiness. Financial insecurity, too, may deprive the members of a family of certain needs —sufficient food, clothing, health care, education, etc.

Economic security is dependent on two factors: first, the nature and the amount of the income, and second, the manner in which the income is spent. This discussion will deal with some of the problems of income and the subject of the next lesson will be family budgets and expenditures.

It is impossible to state in actual figures what the income for a family of a certain number should be. The amount necessary to maintain a family varies with the ages, the state of health, the educational standards of the group, and on the living costs in different neighborhoods, localities, and in different seasons of the year.

To determine, then, what income is needed to maintain a

family, it is necessary to study its standard of living; that is, to determine what things all of the members of the group hold to be essential to their well-being and for which they are willing to sacrifice. If there is a discrepancy between the available income and the proposed budget, either the income must be increased or the expenditures curtailed.

If an increase in income seems to be necessary to maintain a family properly, it may be that the man, who usually provides the family income, can be placed in a better position. It is possible that he is not suited to his work and is, consequently, not advancing financially as his family responsibilities increase. Or, it may be that the nature of his occupation makes regular employment difficult. He may prosper certain years or certain seasons but at other periods find himself financially distressed. A family whose income is based on seasonal occupations must necessarily plan more carefully than one whose income is fixed and regular.

But even with the regular income of a man suitably employed, a family's needs may be greater than the man's earnings. The pressure of an inadequate income, together with increasing vocational opportunities, have made many a woman seek a place in the industrial world. It is difficult to decide just how completely a woman's activities should be restricted to the home. Many women succeed very satisfactorily in rearing a family and, at the same time, pursuing some study, or career, or occupation. There is, however a great need of social protest, if family life is made to suffer because of women's activities outside the home. This protest should be especially strong, if it is the lack of an income that forces a mother to shoulder the double load of supporting the family and managing her home.

To place children in industry in order to supplement an inadequate income is now looked upon with disfavor. It is obviously poor economy to sacrifice health, education, and normal development of children merely to add their pittance to the family budget. Although there still are children who are placed in factories and shops and in the fields before they are physically able to perform such labor, and although many children are taken from the schoolroom with only the most rudimentary training, the prevailing public sentiment is to prohibit child labor and to extend the period of required school attendance.

In some of the manufacturing centers, certain types of handwork that can be done away from the factories are taken home by the employees. This home work is difficult for labor inspectors to supervise and consequently many women and children are engaged in this uncontrolled occupation. The work is usually tedious and poorly paid, but is frequently resorted to as a possible means of adding a few dollars to a meagre income.

With a growing realization that thrusting women and chil-

dren into industry carries with it grave social dangers, has come to more general understanding that the community has a responsibility to care for families who are deprived of a normal income. Under some circumstances it is sound social economy for the state, or church, or private agencies to assist certain families, perhaps even for a long period of time. When such assistance is deemed necessary and wise, it should be based on a carefully thought-out plan, and should be adequate to meet the needs and standards of the family. Ref. *Normal Life,* Edward T. Divine, pages 111-116.

QUESTIONS AND PROBLEMS

1. Under what circumstances might a family be deprived of its normal income?
2. Why is an inadequate income demoralizing to a family?
3. What type of employment is undesirable for women?
4. What might a woman do to add to the income without neglecting her family?
5. What are the chief dangers of having a child enter employment too early?
6. Why should some children have opportunity to attend school longer than others?

Teachers' Topic for December

LOVE

"To love abundantly is to live abundantly, and to love forever is to live forever."

"Charity is the true love of Christ." Moroni 7:47.

Read and discuss chapter referred to in Book of Mormon; also I Corinthians, chapter 13.

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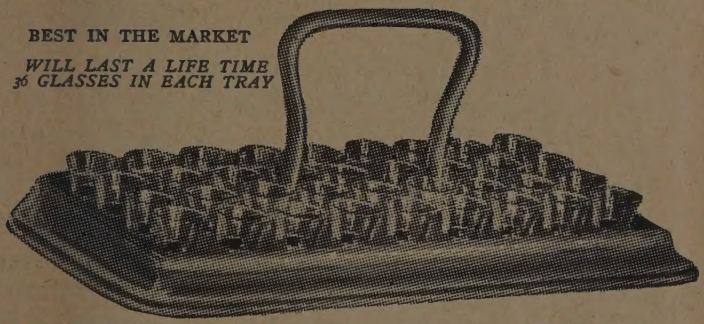

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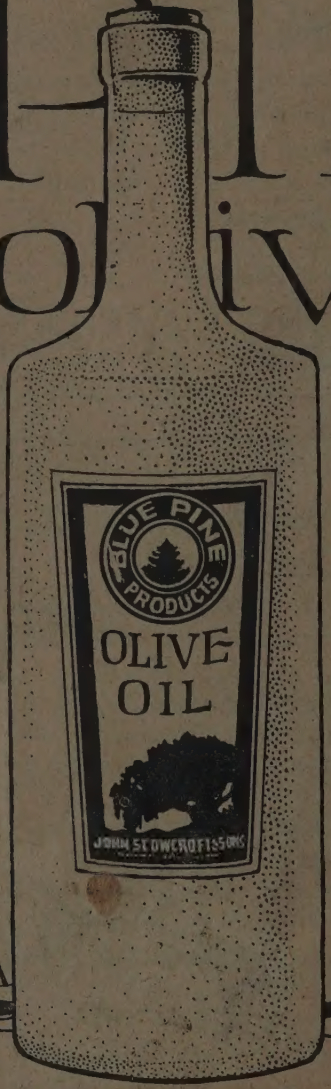

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